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VOYAGE

IN THE

SOUTH SEAS,

IN

THE YEARS 1812, 1813, AND 1814.

WITH

PARTICULAR DETAILS

OF THE

GALLIPAGOS AND WASHINGTON ISLANDS.

By CAPTAIN DAVID PORTER,
Of the American Frigate, The Essex.

WITH THREE ENGRAVINGS.

LONDON:
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CHAPTER XII.

Washington Islands.—Rooahooga.

101 114 On the meridian of the 23rd October, the man at the masthead discovered land bearing S. W. Our latitude at this time was 9° 6′ south, and the longitude by chronometer 138° 27′ west, from which we supposed it to be Hood's Island, one of the group of the Marquesas Islands, discovered by Lord Hood, while a midshipman with Captain Cook; and from its position it could be no other. Yet the description given of this Island by the historian of that voyage, answers so little to Hood's Island, as seen by us, that I should have had my doubts as to its identity, did not its latitude and longitude both correspond with that given by Cook, Hergest, and other navigators. Cook describes Hood's Island to be mountainous, cut into valleys, and thickly covered with brush-wood, and about fifteen or sixteen leagues in circuit. On my prizes joining me, I steered a little more to the northward, under easy sail, to fall in with the island of Rooahooga, one of the group discovered by Captain Roberts of Boston, in the month of May, in the year 1792. This group was called by him Washington Group, and some of the islands were named by him Adams, Jefferson, Hamilton, &c. &c. They were seen the preceding year (1791) by a Captain Ingraham, of the same place; but he had done no more than point out their situation.

On the 20th June, 1791, some of them were seen, and their position determined by a Captain Marchand, in the French ship Solide, bound on a trading voyage to the N. W. coast of America. Lieutenant Hergest, of the British navy, saw them on the 30th March, in the year 1792, examined their coasts, projected a chart of them, and described them more minutely than any other navigator. Captain Marchand and Lieutenant Hergest, probably

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ignorant that they had been previously seen and named by Captains Ingraham and Roberts, gave to each island particular names. Those seen by the French captain, received from him the names of Isle Marchand, Isle Baux, Les Deux Freres, Isle Masse, Isle Chanal, in honour of his owners, himself and officers. The group was called by him the Revolution Islands, in honour of the French revolution. Lieutenant Hergest named them, Sir Henry Martin's Island, Rion's Island, Trevanien's Island, Hergest's rocks, and (what might induce the belief of his having had a knowledge of a previous discovery) he has permitted two of them to retain the name of Roberts' Islands. Lieutenant Hergest was killed at the Sandwich Islands, on his way to join Vancouver, to whom he was sent with supplies in the ship Dædalus. Vancouver, in honour of his unfortunate friend, named the group Hergest's Islands. It is possible, as I before observed, that neither of the above navigators had a knowledge, at the time of falling in with the aforesaid islands, that they had been discovered and named some months before by Americans. Yet Captain Marchand obtained this knowledge at Canton, and notwithstanding, still assumes the right of naming them. Lieutenant Hergest did not discover them until near two years after they had been seen by the American Captains. His ignorance of the discovery seems less probable, and as no mention is made in the account of Vancouver's voyage, (the work which contains Lieutenant Hergest's remarks) of the discovery made by the Americans, and as the history of that voyage was not made public until after the publication of the discovery made by Ingraham, we can hardly bring ourselves to believe that the British (ever anxious to arrogate to themselves the merit of making new discoveries) were willing to allow our countrymen the barren honour of accidentally falling in with a group of islands, which before the month of May, 1791, were unknown to the world. Even Mr. Fleurien, the learned editor of Marchand's voyage, which was evidently written to rival that of Vancouver, has fallen into that error, arising from national prejudice, which he so much contemns; and notwithstanding our prior right, founded on a discovery well known to him, has attached to these islands the names given to them by Marchand. He has had the liberality, however, to admit that they had been first discovered by the Americans; but, notwithstanding this acknowledgment, he cannot divest himself of national prejudice so far as to allow them the names given by our countrymen. Yet Monsieur Fleurien makes this discovery one of the most conspicuous features of Marchand's voyage, and exults no little that they should have been seen by a citizen of France, before they had been visited by a servant of the British government. History and Geography

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will, however, do justice to the discovery of Mr. Ingraham, and whatever names may be given to them by English or French partizans, posterity will probably know them only as Washington's Group. 101 114

On the morning of the 24th, discovered the island of Rooahooga (so called by the natives, but by us Adams' Island) one of the Washington Group. Its aspect, on first making it, was little better than the barren and desolate islands we had been so long among. But on our nearer approach, the fertile vallies, whose beauties were heightened by the pleasant streams and clusters of houses, and groups of natives on the hills inviting us to land, produced a contrast much to the advantage of the islands we were now about visiting. Indeed, the extreme fertility of the soil, as it appeared to us after rounding the S. E. point of the island, produced sensations we had been little accustomed to, and made us long for the fruits with which the trees appeared every where loaded. 133

On rounding the S. E. part of the island, we saw a canoe coming off to the ship with eight of the natives, one of whom was seated in the bow, with his head ornamented with some yellow leaves, which at a distance we supposed to be feathers. They approached us very cautiously, and would not venture alongside until we had run very close in. But no persuasions of ours could induce them to come on board, although we offered them pieces of iron hoops, knives, fish-hooks, and other articles which we supposed them to hold in the highest estimation. We had a native of the island of Otaheita on board, who enabled them, but with apparent difficulty, to comprehend our wishes, and who gave them repeated assurances of our friendly disposition. They came under the stern, and after we had sent down to them, in a bucket made fast to a rope, several of the above articles, they sent up to us, by the same conveyance, a few fish and a part of their ornaments, consisting of a belt made of the fibres of the cocoa-nut, garnished with the small teeth of a hog, the only articles of exchange in their possession. They frequently repeated to us the word *taya*, which signifies friend, and invited us to the shore, where they assured us, by the most expressive gesticulations, that we should be made welcome. I was anxious to procure some refreshments, but more so to obtain a knowledge of a people with whom the world is so little acquainted. One of the canoes displayed a white flag: I caused a similar emblem of peace to be exhibited, and after waiting some time, perceiving that they were fearful of coming along side, I caused two boats to be manned and armed, and proceeded towards them. I soon approached them, and directed the Otaheitan to inform them that we were friendly disposed, and were willing to purchase of 609 [301] [301] [237]

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609 them the articles they had to sell, which consisted of hogs, plantains, bread-fruit, cocoa-nut, &c. &c.

After remaining with these people about two hours, I proceeded to a small cove, two miles to leeward, where were assembled about fifty male natives and three females. Some of the [301] men were highly ornamented with plumes of black feathers, large [291] gorgets similar to those we had before purchased, and a kind of cloak formed of white cloth, in appearance somewhat like paper. Each held in his hand a handsome white fan, and had large tufts of human hair bound round the wrist, their ancles and loins, with large white oval ornaments, apparently intended as false ears, and large shells and whales' teeth hung round their neck. They made altogether no inelegant appearance. They [304] were all highly tatooed, and supposing one of the best dressed among them to be the chief, I gave him to understand that our object was trade, and that we had come with the most friendly views, showing, at the same time, fish-hooks, iron-hoops and knives, which seemed to produce a general joy among them. [303] They informed me that their chief, whom they called Othaûough [291] had not arrived, and in a few minutes afterwards, pointed out to me an old man, who approached entirely naked, with the exception of a piece of cloth about his loins, and a small fillet of palm leaves about his temples. This they told me was their chief: and on his addressing a few words to them, they threw by their arms and ornaments, and plunged into the water to gain the boat. I gave to each a small present, but they had no article to offer in return but their women; and as two of them were not more than sixteen years of age, and both handsome, they no doubt considered them the most acceptable present they could offer us.

142 The men of this island are remarkably handsome; of large 304 stature and well proportioned: they possess every variety of countenance and feature, and a great difference is observable in the colour of the skin, which for the most part is of a copper colour. But some are as fair as the generality of working white people much exposed to the sun of a warm climate. The old men (but particularly the chiefs) are entirely black. This is owing entirely to the practice of tattooing, with which they are entirely covered, and it requires a close inspection to perceive that the blackness of their skin is owing to this cause. On a minute examination, may be traced innumerable lines, curved, straight, and irregular, drawn with the utmost correctness, taste, and symmetry, and yet apparently without order, or any determined plan. The young men, the fairness of whose skin is contrasted by the ornaments of tattooing, certainly have, at first sight, a more handsome appearance than those entirely covered

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with it; and in a short time we are induced to think that tattooing is as necessary an ornament for a native of those islands as clothing is for an European. 142 [304]

The young girls, which we had an opportunity of seeing, were handsome and well formed; their skins were remarkably soft and smooth, and their complexions no darker than many brunettes in America, celebrated for their beauty. Their modesty was more evident than that of the women of any place we had visited since leaving our own country; and if they suffered themselves (although with apparent timidity and reluctance) to be presented naked to strangers, may it not be in compliance with a custom, which taught them to sacrifice to hospitality all that is most estimable. [291]

The canoes are generally about forty feet in length, thirteen inches wide, and eighteen inches deep. They are formed of many pieces of the bread-fruit tree, cut into the form of planks, and sewed together with the fibres of the outside shell of the cocoa-nut. The seams are covered inside and out with strips of bamboo, sewed to the edge of each plank, to keep in a stuffing of oakum, made of the cocoa-nut shell also, which does not prevent them from leaking sufficiently to give constant employment to one or two persons to bail the water out. The keel consists of one piece, which runs through the whole length, is hollowed out in the form of a canoe, and seems to stiffen the whole vessel, and keep it straight. Three pieces of thin plank, placed in the manner of partitions, divide the interior into four parts, and perform the office of timbers to keep the vessel from separating or closing together. Out-riggers from the bow, middle and stern, with a long piece of light wood secured to the extremity of each, keep them from upsetting, which, from their narrowness, would frequently happen were it not for this contrivance. The ornamental part consists of a flat prow, which projects about two feet, and is rudely carved on the upper surface, to represent the head of some animal. Sometimes there is attached to it a small board, supported by a rudely carved figure of a man. From the stern is a slender projection of six or eight feet in length, and in the form of a sleigh runner, or the forepart of a Holland skate. Their paddles are very neatly made, of a hard black wood highly polished. Their handles are slender, the blades of an oval form, broadest toward the lower part, and terminating in a point like a hawk's bill. They were all without sails, and did not appear to be managed with much skill or dexterity. 501 [502]

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CHAPTER XIII.

Madison's Island.—Happah War.

At day-light next morning I bore up for the island of Nooaheevah, which I shall hereafter call Madison's Island, and which bore from us W: not more than ten leagues distant. At the dawn of day I made the signal to bear up for the anchorage of Madison's Island, and stood in for the point forming the east side of the weather bay, called by Lieutenant Hergest, (who appears to be the first navigator that discovered it) Comptroller's Bay.

Shortly after anchoring, we discovered a boat coming from shore with three white men in her, one of whom was perfectly naked, with the exception of a cloth about his loins; and as his body was all over tattooed, I could not doubt his having been a long time on this, or some other island. I supposed them to be seamen, who had deserted from some vessels here, and under this impression would neither permit them to come along side of the ship, nor allow any person to have any conversation with them. I was provoked to find such characters, as I suspected them to be, in a place where I had least expected to find any but the natives. I apprehended much trouble from them; and, in a moment of vexation, refused to answer their inquiries, and directed them to leave the ship. Several canoes had come out towards us; but on the whites joining them, they all paddled to the shore; and on their reaching the beach, considerable numbers of the natives assembled around them, armed with spears and clubs, and I felt somewhat apprehensive that I had committed an error, in not treating the strangers with more urbanity. To correct my error as soon as possible, I directed four boats to be manned and armed, and with a party of marines proceeded for the shore. The beach was abandoned at our approach; but on landing, I was met by one of the persons who had come off in the boat. To my great astonishment, I discovered him to be a midshipman of the United States' navy, named John M. Maury, who had left the United States on furlough, with Lieutenant Lewis, for Canton, in the ship, Pennsylvania Packet; from which place he sailed for this island, to procure sandal wood. Here he remained several months; and after completing his cargo, sailed for Canton, leaving Mr. Maury with a party, and the remainder of his stock of trade, to collect a cargo for him against his return. He had been expected in about two months; but the news of the war, of which

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we brought the first accounts here, destroyed all expectations of again seeing him; and as Mr. Maury and his party saw no other prospect of getting away, he requested me to take them on board. The man before spoken of, who came off to the ship naked, was named Wilson, an Englishman by birth. He had been for many years among the group of Marquesas, as well as the islands of Washington's Group. He spoke their language with the same facility as his own, and had become in every respect, except in colour, an Indian. The looks of Wilson had strongly prejudiced me against him; but I soon discovered him to be an inoffensive, honest, good-hearted fellow, well disposed to render every service in his power, and whose only failing was a strong attachment to rum. Wilson soon became a great favourite with me, as well as every other person. He proved indispensably necessary to us; and without his aid I should have succeeded badly on the island. His knowledge of the people, and the ease with which he spoke their language, removed all difficulties in our intercourse with them; and it must be understood, in all relations of future interviews and conversations, which took place between me and the natives, that Wilson is the organ of communication, and the means by which we are enabled to understand each other. I shall, therefore, in future, deem it unnecessary to say, I was assisted by an interpreter; it must always be understood that I had one. Such were my impressions of Wilson at the time; but I have since had occasion to be satisfied that he was a consummate hypocrite and villain.

On my jumping on shore, unaccompanied by any other persons, and walking up to a group of natives, who were assembled near the house where Mr. Maury resided, all their apprehensions seemed to cease. The women, who had retired to a distance, came down to join the male natives; and even the landing of the marines, as well as the rest of the party, did not seem to occasion any uneasiness among them. The drum appeared to give them much pleasure; and the regular movements of the marines occasioned much astonishment. They said they were spirits or beings of a class different from other men.

Observing the mountains surrounding the valley to be covered with numerous groups of natives, I inquired the cause, and was informed that a warlike tribe residing beyond the mountains had been for several weeks at war with the natives of the valley, into which they had made several incursions, destroyed many houses and plantations, and killed a great number of bread-fruit trees by girdling. I was also informed that they had intended paying another visit that day; but it was supposed they were deterred by the appearance of the ships. I directed one of them to proceed to the Happahs, and to tell them that I had come with a force

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648 sufficiently strong to drive them from the island: and if they presumed to enter into the valley while I remained there, I should send a body of men to chastise them; to warn them to cease all hostilities so long as I remained among them; and say that if they had hogs or fruit to dispose of, they might come and trade freely with us, as I should not permit the natives of the valley to injure or molest them. While I was using measures to get together my officers and men, who had wandered away in different directions, my attention was drawn to an object, which at the moment had presented itself. A handsome young woman, of 648 554 about eighteen years of age, her complexion fairer than common, her carriage majestic, and her dress better and somewhat different from the other females, approached. Her glossy black hair and [30] her skin were highly anointed with the cocoa-nut oil, and her whole person and appearance neat and comely. On inquiry who this dignified personage might be, I was informed that her name was Piteenee, a grand daughter to the chief, or greatest man in the valley, whose name was Gattanewa. This lady, on whose countenance was not to be perceived any of those playful smiles which enliven the countenances of the others, I was informed was held in greast estimation, on account of her rank and beauty, and I felt that it would be necessary, from motives of policy, to pay some attentions to a personage so exalted. She received my advances with a coldness and hauteur which would have suited a princess, and repelled every thing like familiarity with a sternness that astonished me. Yet this lady, like the rest of the women of the island, soon followed the dictates of her own interest, and formed a connexion with one of the officers, which lasted with but little fidelity on her part as long as we remained, showing herself on the whole a most notorious jilt. 648 Gattanewa, I was informed at the time of my landing, was at a fortified village, which was pointed out to me, on the top of one of the highest mountains. They have two of these strong places, one on the top of the aforesaid mountain, the other lower down the valley, and guarding one of the principal passes. The manner of fortifying those places, is to plant closely on end, the bodies of large trees, of forty feet in length, securing them together by pieces of timber, strongly lashed across, presenting on the brow of a hill, difficult of access, a breastwork of considerable extent, which would require European artillery to destroy. At the back of this a scaffolding is raised, on which is placed a platform for the warriors, who ascend by the means of ladders, and thence shower down on their assailants spears and stones. The one at which Gattanewa now was, is situated near a remarkable gap, cut through the mountain by the natives, to serve as a ditch or fosse, and must have required much labour in the execution; the other is more to the right, and, as I before observed, lower down

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is more to the right, and, as I before observed, lower down. I had no sooner understood that they had a chief, to whom I could address myself, than I felt anxious to see him. A messenger was therefore dispatched for him; and after collecting my people, I returned on board, where shortly after our arrival, I soon found every person anxious for the ships to be got into port and secured. 648

When the ships were moored, the shore was lined with the natives of both sexes; but the females were most numerous, waving their white cloaks or *cahoes* for us to come on shore. Many applications were made for me to permit them to accept the invitations, and I found it impossible any longer to resist. The boats were got out, and proceeded to the shore, where, on landing they were taken complete possession of, by the women, who insisted on going to the ship, and in a short time she was completely filled by them, of all ages and descriptions, from the age of sixty years, to that of ten; some as remarkable for their beauty, as others for their ugliness. They all appeared to be of the most common kind, and many of them who had been in the habit of visiting ships, which had formerly been at this place, had been taught by the seamen, some few English words, which they pronounced too plain to be misunderstood. [191]

No jewel, however valuable, is half so much esteemed in Europe or America, as is a whale's tooth here. I have seen them by fits laugh and cry for joy, at the possession of one of these darling treasures. Ivory, however finely wrought and beautiful in its kind, bears no comparison in their estimation. Ivory is worn by the lower and poorer classes, made into the form of whales' teeth, and as ear ornaments, while the whales' teeth are worn only by persons of rank and wealth. Some idea may be formed of the value in which they are held by the natives, when it is known that a ship of three hundred tons burthen, may be loaded with sandal-wood at this island, at the price of ten whales' teeth of a large size. For these the natives will cut it, bring it from the distant mountains, and take it on board the ship. This cargo in China, would be worth near a million of dollars. I have seen this sandal-wood, that is so highly esteemed by the Chinese; (indeed their infatuation for it, falls little short of the natives for whales' teeth) it does not appear capable of receiving a high polish, nor is its colour agreeable. The odour arising from it is pleasant, and the principal uses to which the Chinese are said to apply it, is to burn it in their temples, and to extract from it an oil, which they consider of great value. 648 237 301 439 [313]

I was informed that Gattanewa had arrived, and to show my respect for the chieftain, as well as to convince him of my friendly disposition, I sent him on shore a fine English sow; this being, as I was informed, the most acceptable present I could make him, 648

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MADISONVILLE IN MASSACHUSETTS BAY.—ESSEX & HER PRIZES.

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(excepting only a whale's tooth) as they are particularly desirous of improving the breed of that animal. Soon after I sent my present on shore, Gattanewa came on board in a boat, which I had sent for him, accompanied by Mr. Maury. I had seen several of their warriors since my arrival, many of them highly ornamented with plumes, formed of the feathers of cocks and man-of-war birds, and the long tail feathers of the tropic bird; large tufts of hair were tied round their waists, their ancles, and their loins. They wore a cloak, sometimes of red cloth, but more frequently of a white paper cloth, formed of the bark of a tree, thrown not inelegantly over the shoulders, with large round or oval ornaments in their ears, formed of whales' teeth, ivory, or a kind of soft and light wood, whitened with chalk. From their neck suspended a whales' tooth, or highly polished shell, and round their loins several turns of the stronger kind of paper-cloth, the end of which hangs before in the manner of an apron. This, with a black and highly polished spear of about twelve feet in length, or a club richly carved, and borne on the shoulders, constitutes the dress and equipment of a native warrior, whose body is highly and elegantly ornamented by tattooing, executed in a manner to excite our admiration. What was my astonishment when Gattanewa presented himself; an infirm old man of seventy years of age, destitute of every covering or ornament except a clout about his loins, and a piece of palm leaf tied about his head; a long stick seemed to assist him in walking; his face and body were as black as a negro's, from the quantity of tattooing, which entirely covered them, and his skin was rough, and appeared to be peeling off in scales, from the quantity of kava (an intoxicating root) in which he had indulged himself. Such was the figure that Gattanewa presented; and as he had drank freely of the kava before he made his visit, he appeared to be perfectly stupid. He, previous to his departure, requested me to assist him in his war with the Happahs. I told him I should not engage in any hostilities, unless the Happahs came into the valley; in which case I should protect him and his people.

Next morning he sent me a present, consisting of hogs and several boat loads of cocoa nuts and plantains, which were distributed among the crews of the different vessels. I now unbent my sails, and sent them on shore, and landed my water-casks, with which I formed a complete enclosure, sufficiently spacious to answer all our purposes. The ship was hauled close in with the beach, and we began in good earnest to make our repairs. A tent was pitched within the enclosure, and the place put under the protection of a guard of marines. In the afternoon several officers went on shore to visit the villages, when I perceived a large body of the Happahs descending from the mountains into the

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648 valley among the bread-fruit trees, which they soon began to destroy. I immediately fired guns, and made a signal for every person to repair on board, apprehensive that some might be cut off by them, as the friendly natives had not seemed to notice this descent. The firing of the guns soon occasioned the main body to halt, and shortly afterwards the whole returned up the mountains, as the friendly tribes had turned out to oppose them. Assured from what I had already seen, that they were capable of attempting the execution of their threat, I determined to be prepared for them, and with this view, caused one-fourth of each ship's company to be landed every evening with their arms, as a guard for the camp, allowing them at the same time to stroll about the valley, and amuse themselves.

The threat of the Happahs had early induced me to reflect on the course it would become me to pursue, in order, as far as possible, to avoid hostilities with them, so long as a proper regard to the objects of my stay, and the safety of my people would permit. I therefore determined to let them see the effects of our cannon, with a view to frighten them from committing further hostilities. Gattanewa made daily applications for assistance, and I at length told him, that, if his people would carry a heavy gun, a six-pounder, up to the top of a high mountain, which I pointed out to them, I would send up men to work it, and drive away the Happahs, who still kept possession of the hills. This was unanimously agreed to by every man belonging to the valley. I landed the gun, but did not suppose them capable of carrying it half way to the place fixed on

On their first attempt to lift it with a few men, the weight seemed to astonish them; they declared that it stuck to the ground; they soon however raised it by additional numbers, and bore it off with apparent ease.

As an additional security to our camp, I landed another six-pounder, and mounted also a long wall-piece. The ship was soon stripped of her rigging; her provisions, stores, and ammunition, put on board the prizes. The carpenters were employed in caulking her seams, the coopers in setting up new water-casks, (of which our prizes afforded us an abundant supply) in place of the old, which were nearly all found rotten. Our men were occupied in overhauling and refitting the rigging, and the duty of every one allotted to him. No work was exacted from any person after four o'clock in the afternoon; the rest of the day was given to repose and amusement.

The Happahs were determined to try the effects of a battle, and if they should be beaten they would then be willing to make peace; but not before. I informed them that they would not find me so ready to make peace after beating them, as at present; and

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that I should insist on being paid for the trouble they might put me to. They informed me they had an abundance of fruit and hogs, and would be willing to sacrifice the whole to purchase my friendship, if I should conquer them. Seeing that these strange people were resolutely bent on trying the effect of their arms against ours, I thought that the sooner they were convinced of their folly, the better it would be for themselves and us, as it would relieve us from the constant apprehension of an attack from them; and I believed it likely, that by giving them timely notice of our intentions, they would avoid coming so near as to permit our muskets to have much effect. Indeed it became absolutely necessary to do something; for the Happahs present informed me that their tribe believed that we were afraid to attack them, as we had threatened so much, without attempting any thing; and this idea, I found, began to prevail among those of our valley, which is called the valley of *Tieuhoy*, and the people *Havouhs*, *Pakeuhs*, *Hoattas*, &c. For the valley is subdivided into other valleys by the hills, and each small valley is inhabited by distinct tribes, governed by their own laws, and having their own chiefs and priests.

The tribes residing in the valley of Tieuhoy are in number six, and are called collectively Taeehs, which signifies friends

The number of warriors, which each tribe can send into the field, is as follows:

The Taeehs - - - - - :	2,500
Happahs - - - - -	3,000
Maamatuhahs - - -	2,000
Typees - - - - -	3,500
Showneus - - - -	3,000
Hatticahs - - - - :	2,500
Wooheahos - - - -	2,500
Tatuahs - - - - -	200
Making in all - - - - - - - - -	19,200

Their general mode of fighting consists in constant skirmishing. The adverse parties assemble on the brows of opposite hills, having a plain between them. One or two, dressed out in all their finery, richly decorated with shells, tufts of hair, ear ornaments, &c. &c advance, dancing up to the opposite party, amid a shower of spears and stones (which they avoid with great dexterity) and daring the other to single combat. They are soon pursued by a greater number, who are in turn driven back; and if in their retreat they should chance to be knocked over with a stone, they are instantly dispatched with spears and war-clubs, and carried off in triumph. They have two descriptions of spears which they use in their warfare. Those by which they

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set the most store, are about fourteen feet in length, made of a hard and black wood, called *toa*, which receives a polish equal to ivory. These are made with much neatness, and never thrown from the hand. The other kind are smaller, of a light kind of wood, and are thrown with much accuracy to a great distance. At certain distances from their points they are pierced with holes all round, in order that they may break off, with their own weight, on entering a body, and thus be more difficult to extract. Their slings are made of the fibres of the bark of the cocoa-nut tree, and are executed with a degree of neatness and skill not to be excelled. The stones thrown from them are of an oval shape, of about half a pound weight, and are highly polished, by rubbing against the bark of a tree. They are worn in a net suspended about the waist, and are thrown with such a degree of velocity and accuracy, as to render them almost equal to musketry. Wherever they strike, they produce effect; and the numerous scars, broken limbs, and fractured skulls of the natives, prove that, notwithstanding their great dexterity in avoiding these missiles, they are used with much effect. It is no uncommon thing to see a warrior bearing about him the wounds of many spears, some of which have transfixed his body; some bear several wounds occasioned by stones; and I have seen several with their skulls so indented, as that the whole hand might have been laid in the cavity.

On the 28th of October, Gattanewa, with several of the warriors, came to inform me that the gun was at the foot of the mountain, where I had directed it to be carried, and that it would have reached the summit by the time our people could get up there. When I viewed the mountains, and imagined the difficulties they would have to surmount, I could scarcely credit the account they gave me; and yet I could not conceive any motive they could have for deception. I informed them that, on the next morning at day-light, forty men, with their muskets, would be on shore, and in readiness to march. As I supposed it would be impossible for our people to scale the mountains, when incumbered with their arms, I desired them to send me forty Indians for the purpose of carrying their muskets, and an equal number to carry provisions as well as ammunition for the six pounder. This they promised me should be done, and every arrangement was made accordingly, and the command of the expedition given to Lieutenant Downes.

On the morning of the 29th, the party being on shore, consisting chiefly of the crew of the Essex Junior and the detachment of marines, each man being furnished with an Indian to carry his arms, and spare Indians to carry provisions and other articles, I gave the order to march.

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About eleven o'clock we perceived that our people had gained the mountains, and were driving the Happahs from height to height, who fought as they retreated, and daring our men to follow them with threatening gesticulations. A native, who bore the American flag, waved it in triumph as he skipped along the mountains—they were attended by a large concourse of friendly natives, armed as usual, who generally kept in the rear of our men. Mouina alone was seen in the advance of the whole, and was well known by his scarlet cloak, and waving plumes. In about an hour we lost sight of the combatants, and saw no more of them until about four o'clock, when they were discovered descending the mountains on their return, the natives bearing five dead bodies, slung on poles.

Mr. Downes and his men soon afterwards arrived at the camp, overcome with the fatigue of an exercise to which they had been so little accustomed. He informed me that on his arrival near the tops of the mountains, the Happahs, stationed on the summit, had assailed him and his men, with stones and spears; that he had driven them from place to place untill they had taken refuge in a fortress, erected in a manner before described, on the brow of a steep hill. Here they all made a stand, to the number of between three and four thousand. They dared our people to ascend this hill, at the foot of which they had made a halt to take breath. The word was given by Mr. Downes, to rush up the hill; at that instant a stone struck him on the belly, and laid him breathless on the ground, and at the same instant, one of our people was pierced with a spear through his neck. This occasioned a halt, and they were about abandoning any farther attempt on the place: but Mr. Downes soon recovered, and finding himself able to walk, gave orders for a charge. Hitherto our party had done nothing. Not one of the enemy had, to their knowledge, been wounded. They scoffed at our men, and exposed their posteriors to them, and treated them with the utmost contempt and derision. The friendly natives also began to think we were not so formidable as we pretended: it became, therefore, absolutely necessary that the fort should be taken at all hazards. Our people gave three cheers, and rushed on through a shower of spears and stones, which the natives threw, from behind their strong barrier, and it was not untill our people entered the fort, that they thought of retreating. Five were at this instant shot dead; and one in particular, fought until the muzzle of the piece was presented to his forehead, when the top of his head was entirely blown off. As soon as this place was taken, all further resistance was at an end. The friendly natives collected the dead, while many ran down to a village situated in the valley, for the purpose of securing the plunder, consisting of large quantities of

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drums, mats, callabashes, and other household utensils, as well as hogs, cocoa-nuts and other fruit. They also brought with them large quantities of the plant with which they make their finest cloth, which grows nearly as thick as the wrist, and is highly esteemed by them. They came also laden with plunder, which the enemy had not time to remove; for they could not be made to believe, that a handful of men could drive them.

It was shocking to see the manner they treated such as were knocked over with a shot; they rushed on them with their war clubs, and soon dispatched them; then each seemed anxious to dip his spear into the blood, which nothing could induce them to wipe off—the spear, from that time, bore the name of the dead warrior, and its value, in consequence of that trophy, was greatly enhanced.

I proceeded to the house of Gattanewa, which I found filled with women making the most dreadful lamentations, and surrounded by a large concourse of male natives. On my appearance there was a general shout of terror; all fixed their eyes on me with looks of fear and apprehension. I approached the wife of Gattanewa, and required to know the cause of this alarm. She said, now that we had destroyed the Happahs, they were fearful we should turn on them: she took hold of my hand, which she kissed, and moistened with her tears: then placing it on her head, knelt to kiss my feet. She told me they were willing to be our slaves, to serve us, that their houses, their lands, their hogs, and every thing belonging to them were ours; but begged that I would have mercy on her, her children, and her family, and not put them to death. It seemed that they had worked themselves up to the highest pitch of fear, and on my appearance, with a sentinel accompanying me, they could see in me nothing but the demon of destruction. I raised the poor old woman from her humble posture, and begged her to banish her groundless fears, that I had no intention of injuring any person residing in the valley of Tieuhoy: that if the Happahs had drawn on themselves our vengeance, and felt our resentment, they had none to blame but themselves. I had offered them peace; but they had preferred war; I had proffered them my friendship, and they had spurned at it. That there was no alternative left me. I had chastised them, and was appeased.

We had but little opportunity of gaining a knowledge of their language while we remained among them; but from the little we became acquainted with, we were satisfied that it was not copious; few words serve to express all they wish to say; and one word has oftentimes many significations; as for example, the word *motte* signifies *I thank you, I have enough, I do not want it, I do not like it, keep it yourself, take it*

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192 *away*, &c. &c. *Mattee* expresses every degree of injury which can happen to a person or thing from the slightest harm to the most cruel death. Thus a prick of the finger is *mattee*, to have a pain in any part is *mattee; mattee* is to be sick; to be badly wounded is *mattee*, and *mattee* is to kill or be kill, to be broke, (when speaking of inanimate objects) to be injured in any way, even to be dirtied or soiled is expressed by the word *mattee*. *Motakee*, with slight variations of the voice, signifies every degree of good, from a thing merely tolerable, to an object of the greatest excellence; thus it is, *so, so, good, very good, excellent:* it signifies the qualities and dispositions of persons; thus they are *tolerable, likely, handsome*, or *beautiful,— good, kind, benevolent, generous, humane. Keheva*, which signifies *bad*, is as extensive in its use as *motakee*, and, by suitable modulations of the voice, has meanings directly opposite. This is the case with many other words in their language; indeed with all we became acquainted with. *Kie-kie* signifies to *eat*, it also signifies *a troublesome fellow;* may it not also have many other significations, with which we are unacquainted?—it may signify to *cut up, to divide, to sacrifice, to keep as trophies;* whether it has these significations I am unable to say, and Wilson could not inform me; but many circumstances induce me to believe they meant no more, when they informed me they sometimes ate their enemies. That they offer the bodies of their enemies as sacrifices to their gods, I had more than once an opportunity of seeing, while I remained on the island. Unfortunately the wars we were under the necessity of carrying on against the hostile tribes furnished them with too many subjects. Their fondness for their bones as trophies, is evident to every person. Their skulls are carefully preserved and hung up in their houses. Their thigh bones are formed into harpoons, and sometimes are richly ornamented with carvings; their smaller bones are formed into ornaments to be hung round their necks, representing figures of their gods; they are also converted into fan-handles; form a part of the ornaments of their war conchs, and in fact compose part of every description of ornament where they can possibly be applied.

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648 I now inquired if they had heard from the Happahs, since the battle: they told me one of that tribe had that morning arrived. I directed him to be sent for; he approached, trembling for safety; but on my offering my hand, which I had taught all the natives was a token of friendship, his fears seemed to subside. I learnt from him that many of the tribe were badly wounded, and that the whole were in the utmost dismay, and desired nothing more ardently than peace. I represented to him the folly of opposing their arms to ours, and to convince him of the superiority of muskets, I fired at a tree some distance off; the ball

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penetrated the middle of it, about the height of a man's heart. I then called on all the warriors to try their spears and slings at the same object; but they all shook their heads, as an acknowledgement of the inferiority of their weapons. The Happah was much astonished at the correctness with which we fired, and said he should proceed to hasten his brethren to a reconciliation. I gave him a white handkerchief, which was attached to a spear, and informed him the bearer of that should be respected.

On my return to the camp, I found a large supply of hogs, cocoa-nuts, bananas, bread-fruit, tarra, and sugar-cane, with several roots of kava, partly the plunder of the Happahs, but chiefly the contributions of the tribe of Tieuhy.

CHAPTER XIV

Madison's Island.

The hogs of this island are generally of a small and inferior breed, but there are many as large and as fine as those of any part of the world. The practice of castrating the boars, at which the natives are very dexterous, greatly improves their size and appearance, as well as their flavour. The pork is remarkably sweet and delicate, many of the smaller kind of hogs were brought to us, which we rarely killed, the larger ones were brought in such numbers toward the latter part of our stay, as to enable me to feed my people entirely on fresh provisions. Of these last, six were found fully sufficient to furnish an ample daily supply to four hundred men.

According to the traditions of the natives, more than twenty generations ago,* a god named Haii visited all the islands of the group, and brought with him hogs and fowls, which he left among them. He first appeared at Hataootooa Bay, which lies on the east side of the island, and there dug for water, which he found. The tree under which he resided, during his stay, is held sacred by the natives, and is called by them Haii. They cannot tell whether he came in a ship or a canoe, nor can they tell how long he remained among them.

It may be worthy of remark here, that the natives call a white man *Othouah*, and their gods bear the same appellation, as do their priests after their death. A white man is viewed by

* It must be observed, that a man is here a grandfather at the age of fifty, and sometimes much less: hence three generations exist within that period, which would make, agreeable to their computation, about three hundred or three hundred and thirty years.

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829 them as a being superior to themselves, but our weaknesses and passions have served to convince them that we are, like them, human. Yet in the comparison, every thing in their opinion marks our superiority.

174 Haii was, no doubt, some navigator, who, near four centuries ago, left the aforesaid animals among the natives. Our accounts of voyages made into this sea do not extend so far back, and even if they did, we should be at a loss to know him by the name given to him by the natives. They found it impossible to pronounce our names distinctly, even after the utmost pains to teach them, and the most repeated trials on their part. They gave me the name of *Opotee*, which was the nearest they could come to Porter. Mr. Downes was called *Onou;* Lieutenant Wilmer, *Wooreme;* Lieutenant M'Knight, *Muscheetie*, and the name of every one else underwent an equal change. These names we were called by, and answered to, so long as we remained with them; and it is not improbable that we shall be so called in their traditionary accounts. If there should be no other means of handing our names down to posterity, it is likely we shall be as little known to future navigators as *Haii* is to us. Although we know not the navigator who, at that early period, (it is possible, however, that there may be some error in the chronology of the natives) visited these islands, yet we cannot be so much at a loss to discover the nation to which he belonged. The natives call a hog *bouarka*, or rather *Pouarka;* and it is likely that they still retain the name nearly by which they were first known to them. The Spaniards call a hog *porca*, giving it a sound very little different from that used by the natives of these islands; and as the Spaniards were the earliest navigators in these seas, there is scarcely a doubt that they are indebted to one of that nation for so precious a gift.

245 481 The cocoa-nuts grow in great abundance in every valley of the island, and are cultivated with much care. This tree is too well known to need a description; yet the mode used to propagate it may not be uninteresting. As the cocoa-nuts become ripe, they are carefully collected from the tree, which is ascended by means of a slip of strong bark, with which they make their feet fast a little above the ankles, leaving them about a foot asunder. They then grasp the tree with their arms, feet, and knees, and the strip of bark resting on the rough projections of the bark of the tree, prevents them from slipping down. In this manner, by alternately shifting their feet and hands, they ascend with great apparent ease and rapidity the highest tree, whence they send down the fruit, which is then hung together in bunches to a 245 251 cocoa-nut tree, situated near their dwelling, at a sufficient height from the ground to place them in perfect security. Here they

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are left to dry and cure, to be laid up afterwards for a season of scarcity. In this state many are found to sprout near the stem, and all such are collected together for planting. This is done after the shell is broken, and a greater part of the inside is taken out, which, in their spouting state, consists of a soft spongy substance, with which the inner shell in time becomes filled. This is very sweet and agreeable to the taste, and is much esteemed by them. After this the shell is buried in the ground and a small enclosure of stones is made round it to prevent the hogs from rooting it up. This tree bears in about five years after it is planted. The cocoa-nut is said to have been brought from an island called Ootoopoo, by a god named Tao, many generations since. This island is supposed by them to lie somewhere to the windward of La Magdalena, one of the group of Marquesas. While I am on this subject, I must beg leave to mention several islands which are supposed by the natives to exist, and which are entirely unknown to us. So fully are they impressed with the belief, that large double canoes have frequently left this and other islands of this group to go in search of them. The grandfather of Gattanewa sailed with four large canoes in search of land, taking with him a large stock of provisions and water, together with a quantity of hogs, poultry, and young plants. He was accompanied by several families, and has never been heard of since he sailed. Temaa Tipee and his whole tribe, about two years since, had many large double canoes constructed for the purpose of abandoning their valley, and proceeding in search of other islands, under the apprehension that they would be driven off their land by other tribes. But peace took place, the canoes were taken to pieces, and are now carefully deposited in a house, constructed for the purpose, where they may be kept in a state of preservation to guard against future contingencies.

More than eight hundred men, women, and children, Wilson assures me, have, to his knowledge, left this and the other islands of the Washington and the Marquesas Groups in search of other lands. None have ever been heard of except in one instance. Four canoes sailed from Nooaheeva, or Madison's Island, in search of land to leeward; they fell in with Roberts' Islands to the N. W. where the natives go annually to collect the tail feathers of the Tropic bird, which there resort. Here one of the canoes remained, the others proceeded on their voyage, running before the wind. After remaining some time on the island, which produces only cocoa-nut and some few other trees, they determined to return to Nooaheeva. One man and one woman remained on the island, and built a hut. The canoe was

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167 never after heard of. The man died, and the woman was found, and taken back by a canoe, which arrived there in search of feathers. Three or four days after the departure of the canoes, 167 on these voyages of discovery, the priests come lurking to the 181 houses of the inhabitants of the valley, whence they sail, and in a squeaking affected voice, inform them that they have found a land abounding in bread-fruit, hogs, cocoa-nuts, every thing that can be desired, and invite others to follow them, pointing out the direction to sail, in order to fall in with this desirable spot. New canoes are constructed, and new adventurers commit themselves to the ocean, never to return.

Ask them how they obtained their knowledge of those islands, and they tell you from their gods. They name six islands, two have already been mentioned, to wit, Vavao and Ootoopoo. The others are Hitahee, to the south of St. Christiana, which is said to be a small island. Nookuahee and Kappenooa, to leeward of Madison's Island, four days' sail distant; and Pooheka, a fine island, said to lie to the westward of Roberts' Islands, the existence of which is not doubted by them.

252 Of bananas they count upwards of twenty different kinds,
[245] some approaching very near the plantain in their appearance, but it is certain that they have none of the latter on the island. The manner of ripening the banana is as convenient and simple as it is expeditious. They dig in the ground a round or square hole, of about three feet in depth, made perfectly level at the bottom, and of the size suited to the quantity of bananas intended to be put into it. They then collect an oily nut, much resembling our
[373] common walnut, which is also used by them instead of candles. These are broken, mixed with dirt, and strewed about the bottom of the hole. On this is laid a layer of grass, with which the sides are also carefully lined; after which the bunches of green bananas are packed in, and covered with grass, to prevent the dirt from coming in contact with them. The whole is covered with dirt, and left four days, at the expiration of which time, they are taken out, perfectly ripe and of a beautiful yellow colour.

The *tarra* is a root much resembling a yam, of a pungent taste, and excellent when boiled or roasted. The natives, by grating it, and mixing it with cocoa-nut oil, make of it a paste which is highly esteemed by them. It grows in a nut soil, and much pains is taken in its cultivation.

The sugar-cane grows to an uncommon size here, it being no unusual thing to see the stalks fourteen feet in length, and ten or twelve inches in circumference. The only use they make of it is to chew and swallow the juice.

000 The *kava* is a root possessing an intoxicating quality, with

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The Kava is a root possessing an intoxicating quality, with
which the chiefs are very fond of indulging themselves. They 276
employ persons of a lower class to chew it for them, and spit it 272
into a wooden bowl; after which a small quantity of water is
mixed with it, when the juice is strained into a neatly polished
cup, made of a cocoa-nut shell, and passed round among them.
It renders them very stupid and averse to hearing any noise; it
deprives them of their appetite, and reduces them almost to a
state of torpor; it has also the effect of making their skin fall off
in white scales, weakens their nerves, and no doubt brings on a
premature old age. They applied the word kava to every thing
we ate or drank of a heating or pungent nature. Rum and wine
was called kava; pepper, mustard, and even salt, with the nature [263]
and use of which they are entirely unacquainted, were called
kava, as was also our spittle. A mineral water of a strong taste, 272
several springs of which are to be found on the island, and are 270
held in high estimation by the natives for the cure of scrofulous
and some other complaints, is called *vie kava*.

The bread fruit tree has been so often and so minutely de- 245
scribed by other voyagers, that a description of it here may be
thought by some superfluous. Their fruit-trees, except those
which are tabbooed, are without enclosure; their smaller and
more delicate plants, as well as their roots, have only a wall to
prevent the depredations of hogs. Their houses are open in 674
front, and their furniture, many parts of which are of great value
to them, is entirely exposed. Their hogs are wandering in every
part of the valley; their fishing nets and their clothes are left ex-
posed on the beach, and spread on the grass; no precautions are
taken to guard against theft, and I therefore conclude that thefts
among themselves are unknown.

During our operations at the camp, where carpenters, coopers, armourers, sail-makers, &c. were employed, it is natural to suppose that small tools, and articles of great value, were exposed to the natives. As from sunrise to sunset the camp was perfectly invested with them, it would have been impossible to prevent, or to have detected thefts, had they been so inclined. But as numerous as they were, constantly assisting us in our labours, mixing with our men, sitting for hours, eyeing with the greatest attention the different works, carrying, or handling and examining tools of every description, entering our tents and houses, performing for us many domestic services, assisting us in our wars, carrying for us our arms, our clothing, and provisions, being absent from us whole days with those precious things, still, during our stay, no article was ever missed by any person, except some trifles which were pilfered from the sailors by the girls, and this was, in all probability, in retaliation for the tricks which

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674 had been played on them. The clothing of the officers and men, which was washed at a stream, much frequented by the natives of both sexes, at the distance of about half a mile from the camp, was frequently exposed, and might easily have been carried off unperceived. But none of it was ever lost, and I am inclined to believe that a more honest, or friendly and better disposed people does not exist under the sun.

142 They have been stigmatized by the name of savages; it is a term wrongly applied; they rank high in the scale of human beings, whether we consider them morally, or physically. We [181] find them brave, generous, honest, and benevolent, acute, ingenious, and intelligent, and the beauty, and regular proportions of their bodies, correspond with the perfections of their minds. They are far above the common stature of the human race, seldom less than five feet eleven inches, but most commonly six feet two or three inches, and every way proportioned. Their faces are remarkably handsome, with keen, piercing eyes; teeth white, and more beautiful than ivory; countenances open and expressive, which reflect every emotion of their souls; limbs which might serve as models for a statuary, and strength and activity proportioned to their appearance. The skin of the men is of a dark copper colour, but that of the youths and girls is of a light brown. The first are as beautiful as those of any part of the world; but the latter, although possessing open and intelligent countenances, fine eyes and teeth, and much acuteness and vivacity, are far from being as handsome as the men. Their limbs and hands, (particularly the latter) are more beautifully proportioned than those of any other women; but a graceless walk, and a badly shaped foot, occasioned by going without shoes, take greatly from their charms. They possess much cunning, much coquetry, 837 and no fidelity: the first proves a mind filled with intelligence, and susceptible of improvement; the second is said to be natural to the sex in every part of the world; and the third they do not consider as necessary; it is not expected of them by their husbands. Go into their houses, you might there see instances of the strongest affection of wives for their husbands, and husbands for their wives, parents for their daughters, and daughters for their parents; but at the camp they met as perfect strangers. Every woman was left at her own disposal, and every thing pertaining to her person was considered as her own exclusive property.

The dress of the women is handsome, and far from being im- 291 modest; it has already been in part described, but a more minute description may not be unsatisfactory. It consists of three parts only: the head-dress, the robe, and the part worn as the petticoat: the first is called *pahtee*, the second *cahu*, and the third

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ahuwahee. The *pahhee* consists of a remarkably fine and white piece of paper cloth, of open texture, and much resembling a species of fine gauze, called by us spider's web; this is put on in a very neat and tasty manner, and greatly resembles a close cap. The hair is put up gracefully in a knot behind, and the head, when dressed in this manner, bears no slight resemblance to the prevailing fashion of the present day in America. The *cahu* consists of a long and flowing piece of paper-cloth, of a close and strong texture, which envelopes the body, extending to the ankles, and has its upper corners tastily knotted on one shoulder, having frequently the whole of the opposite arm, and part, and sometimes the whole, of the breast exposed. They display many graces in the use of this part of the dress, sporting the knot sometimes on one shoulder, and sometimes on the other, at times carefully concealing, and at others exposing their charms. Sometimes the knot is brought in front, when the whole bosom is exposed to view; at other times it is thrown behind, to display a well-formed back and shoulders, or a slender waist. 291

Agreeably to the request of the chiefs, I laid down the plan of the village about to be built. The line on which the houses were to be placed was already traced by our barrier of water casks. They were to take the form of a crescent, to be built on the outside of the enclosure, and to be connected with each other by a wall twelve feet in length and four feet in height. The houses were to be fifty feet in length, built in the usual fashion of the country, and of a proportioned width and height. 648

On the 3d November, upwards of four thousand natives, from the different tribes, assembled at the camp with materials for building, and before night they had completed a dwelling-house for myself, and another for the officers, a sail loft, a cooper's shop, and a place for our sick, a bake-house, a guard-house, and a shed for the sentinel to walk under. The whole were connected by the walls as above described. We removed our barrier of water casks, and took possession of our delightful village, which had been built as if by enchantment.

Nothing could exceed the regularity with which these people carried on their work, without any chief to guide them, without confusion, and without much noise. They performed their labour with expedition and neatness. Every man appeared to be master of his business, and every tribe appeared to strive which should complete their house with most expedition, and in the most perfect manner.

When the village was completed, I distributed among them several harpoons, and as usual gave them an opportunity of contending for old iron hoops. All were perfectly happy and contented, and it was the cause of great pleasure to Gattanewa and

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648 his people that I praised the house they had built above all the rest.

648 461 It seems strange how a people, living under no form of government that we could ever perceive, having no chiefs over them who appear to possess any authority, having neither rewards to stimulate them to exertion, nor dread of punishment before them, should be capable of conceiving and executing, with the rapidity of lightning, works which astonished us. They appear to act with one mind, to have the same thought, and to be operated on by the same impulse. They can be compared only to the beavers, whose instinct teaches them to design and execute works which claim our admiration. Of all the labours, that which most surprised me was, carrying the gun to the mountains. I have since, with much difficulty, and at the hazard of breaking my neck, travelled the path by which it was carried, or rather I have scrambled along the sides of the precipices, and climbed the almost perpendicular rocks and mountains, to the summits of which they succeeded in raising it; and I never should have believed it possible that a people so devoid of artificial means of assisting labour, should have been able to perform a task so truly herculean. I inquired by what manner they had divided the labour among themselves, in order that each might share his proportion of it. They told me they had carried it by valleys, that is, the people of one valley had agreed to take it a certain distance, when it was to be received and carried on by those of another valley, and so on to the top of the mountain. This was all the information I could obtain on the subject. No doubt they had recourse to some mode of apportioning the labour among themselves; for it was observed that they, from time to time, relieved each other, and that some were occupied solely in the transportation of the carriage. The gun was brought down again, without any desire being expressed on my part, when it was no longer expected to be of use. I had felt indifferent about the gun, as we had an abundance of them, and if I had any wish on the subject, it was that it should remain on the mountains as a monument of their great exertions.

554 622 [427] 431 554 622 As I before remarked, they have no chiefs who appear to assume any authority over them. They have only patriarchs, who possess solely the mild and gentle influence of a kind and indulgent father among his children. Gattanewa owns much land, and his tenants pay him in kind. When presents are to be made, he calls upon them for his due in hogs, cocoa-nuts, bananas, or bread-fruit; other landholders follow his example, the contributors assemble before his house, one with two or more cocoa-nuts, a bunch of bananas, one or two bread-fruit, a hog, a stalk of sugar-cane, or a root of tarra. When all are collected, Gattanewa, his

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son, or grandson, takes the lead, and they march in one line for the camp, to the number of two or three hundred. In the same manner we received the contributions of all the other tribes, with this difference only, that all the tribes except those of the valley of Tieuhoy were always preceded by a person bearing a white flag. When I asked Gattanewa why this practice was not adopted by the people of his valley, his reply was, that every body knew we were friends.

Although no external marks of respect were shown to Gattanewa; although he mixed unnoticed in the crowd; although he steered, and sometimes paddled, his own canoe, caught fish for his family, assisted in the construction of canoes, in the formation of household and other utensils, and bore the reputation of being one of the most ingenious and industrious mechanics on the island, still Gattanewa had his rank, and that rank was known and respected. To touch the top of his head, or any thing which had been on his head, was sacrilege. To pass over his head was an indignity never to be forgotten. Gattanewa, nay, all his family, scorned to pass a gateway which is ever closed, or a house with a door; all must be as open and as free as their unrestrained manners. He would pass under nothing which had been raised by the hand of man, if there was a possibility of getting round or over it. Often have I seen him walk the whole length of our barrier, in preference to passing between our water casks; and at the risk of his life scramble over the loose stones of a wall, rather than go through the gateway. The mat on which Gattanewa reposed was held in such respect, that it could not be touched by a female, not even by his wife and family, whose mats in turn were tabooed for those of an inferior class. Indeed there are women, and some of the handsomest on the island, whose parents are considered wealthy and respectable, but they dare not walk or sit on a mat. They are not of royal blood, and this is a prerogative which seems confined to them.

Gattanewa has his servants, who perform for him and his family many domestic services, such as cooking, bringing water, &c. It does not appear, however, that he has any claims on their services; he gives them food, and as long as it suits them they stay. They mix with his family, occupy the same room, and a stranger, on entering the house of Gattanewa, would not know him from one of his domestics.

By the time our village was completed, every thing had been taken out of the frigate, and the powder and provisions deposited on board the prizes. The ship had been thoroughly smoked with charcoal, to destroy the rats, which, on opening the hatches, were found in great numbers dead about the large pots in which the fires were made. Several tubs full of them were collected

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and thrown overboard, and it was supposed that, exclusive of the young, which were killed in the nests, and could not be found, we had not destroyed a less number than from twelve to fifteen hundred. The caulking and other repairs of the ship went on with much expedition and regularity, and among other defects we found our main-topmast in a very decayed state. We were however enabled to replace it with a spare one on board, and every thing promised that we should not meet with many embarrassments or delays. As soon, however, as our painting commenced, we felt the want of oil. We caught two remarkably large sharks, and endeavoured to substitute the oil extracted from their livers, but found it would not answer. We next tried black-fish oil, but it did not succeed. Fortunately, having a small quantity of the oil of the black whale on board our prizes, we found it answered nearly as well to paint as that which is extracted from flax-seed, and generally known by the name of linseed oil. With this we were enabled to improve the external appearance of the ship, but had not a sufficient quantity to paint her inside. We afterwards, however, found that this island affords an excellent substitute for linseed oil, in the oily walnuts, formerly mentioned as being used by the natives in ripening bananas, and for candles. The oil, of which they afford a large quantity, is easily expressed, and is no respect inferior to the best paint oil. As such, it is used not only by the natives of the Sandwich Islands, where it abounds, for painting their clothes, but by vessels touching there, which need a supply of that article.

648 Temaa Tipee, of the valley of Shoueme, had not been so punctual as the other tribes in sending his supplies, and his example had in some measure occasioned a falling off on the part of the others. I therefore found it necessary to let him know that I had noticed his neglect, and consequently sent a messenger to him to enquire whether he was disposed to remain on friendly terms with me, as he might take his choice, either peace or war. On the return of the messenger, he informed me, that Temaa Tipee desired nothing more ardently than peace, and that he should have been more punctual in the performance of his engagements, had not the Happahs refused to permit him and his tribe a passage through their valley. I suspected this to be false: I knew that the Happahs dare not act so contrary to my wishes. He, however, promised to bring his supplies by water in future punctually, and in the course of the day after the return of the messenger, landed at the beach in front of the village with six large canoes laden with hogs and fruit. His complaint of the Happahs had induced me to send a messenger immediately to that tribe, with a threat of punishment, in case of future difficulties between them and the tribes with whom I was at peace.

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They denied positively having refused him a passage, and 648
strengthened their assertions with fresh supplies.

Some time after this I sent a messenger to the Typees to inquire if they wished to be at peace with us, and to say that we were strongly disposed to be at peace with all the tribes on the island; but that this disposition did not proceed from fear, as I had strength enough to drive their united forces into the sea; but if they were disposed to be at peace, I was willing to meet them on the same terms as the other tribes, and only required an exchange of presents as a proof of their friendly disposition. In reply, they required to know why they should desire a friendship with us, or why they should bring us hogs and fruit? If I was strong enough, they knew I would come and take them; that my not doing so was an acknowledgment of my weakness; and that it was time enough to think of parting with them when they could no longer keep their valley.

I now inquired of Gattanewa the number of war canoes which he could equip and man; he informed me ten, and that each would carry about thirty men, and that the Happahs could equip an equal number of equal size; he told me it would be six days before they could be put together and got in readiness; but if I wished it, his people should set about it immediately. I directed them to do so, and dispatched a messenger to the Happahs directing them to prepare their war canoes to be in readiness to go to war with the Typees, and await my further orders. I gave them as well as the Taeehs to understand, that it was my intention to attack them both by sea and by land, and that I should send a large body of men in boats, and a ship to protect the landing of them and the war canoes, and that the remainder of the warriors of both tribes must proceed by land to attack them in the part where they were most assailable. I had hoped now to terrify the Typees by the formidable armament which was coming against them, and was glad to fix on some distant period for the commencement of hostilities, anxious to put them off as long as possible.

The war canoes of this island differ not much from those al- 501
ready described as belonging to the natives of the island of Ooa- 422
hooga, or Jefferson's island. They are larger, more spendid, and highly ornamented, but the construction is the same, and like them they are furnished with outriggers. They are about fifty feet in length, two in width, and of a proportionate depth; they are formed of many pieces, and each piece, and indeed each paddle, has its separate proprietor. To one belongs the piece projecting from the stern, to another the part forming the bow. The pieces forming the sides belong to different persons, and when a canoe is taken to pieces, the whole is scattered throughout the

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501 valley, and divided, perhaps, among twenty families. Each has
422 the right of disposing of the part belonging to him, and when she is to be set up, every one brings his piece, with materials for securing it. The setting up a war canoe goes on with the same order and regularity as all their other operations. These canoes are owned only among the wealthy and respectable families, and are rarely used for the purposes of war or for pleasure, or when the chief persons of one tribe make a visit to another. In such cases they are richly ornamented with locks of human hair intermixed with bunches of gray beard, strung from the stem projection to the place raised for the steersman. These ornaments are in the greatest estimation among them, and a bunch of gray beard is in their view what the feathers of the ostrich, or heron, or the richest plumage would be in ours. The seat of the coxswain is highly ornamented with palm leaves and white cloth; he is gaily dressed and richly ornamented with plumes.
502 The chief is seated on an elevation in the middle of the canoe, and a person fancifully dressed in the bow, which has the additional ornaments of pearl-shells strung on cocoa-nut branches raised in the forepart of the canoe. She is worked altogether by paddles, and those who use them are placed, two on a seat, and give their strokes with great regularity, shouting occasionally to regulate the time and encourage one another. These vessels, when collected in a fleet and in motion, with all their rowers exerting themselves, have a splendid and warlike appearance. They were paraded repeatedly for my inspection, and in all the reviews they appeared greatly to pride themselves on the beauty and splendour of their men of war. They are not, however, so fleet as might be expected, as our whale boats could beat them with great ease.

501 Their fishing canoes are vessels of a larger and fuller con-
226 struction, many of them being six feet in width, and of an equal depth. They are managed with paddles more resembling an oar, and are, in some measure, used as such, but in a perpendicular position, the fulcrum resting on the outriggers projecting from each side. With those they proceed to the small bays on the coast, where they fish with the scoop net, and with the hook and line. They have also smaller canoes, which
501 are commonly nothing more than the hollow keels of the large ones, after the upper works are taken off; these are furnished with outriggers, and are used for fishing about the harbour. The canoes used for the purpose of navigating from one island to another, a navigation very common, are similar in their construction to the larger kind of fishing canoes, and are secured two together by beams lashed across. These are called double canoes, and are furnished with a triangular sail made of a mat, simi

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lar to that generally called a shoulder-of-mutton sail, but placed in an inverted position, the hypothenuse forming the foot of the sail, to which is secured a boom. These are also worked during a calm with paddles, and appear capable of resisting the sea for a long time. The canoes formed for the sole purpose of going in search of new lands are of a still larger construction, and are rigged in the same manner. They use also occasionally a kind of catamaran, which they construct in a few minutes, and a kind of surf board, similar to that of the natives of the Sandwich Islands. These, however, scarcely deserve to be enumerated among their vessels, as they are used chiefly by the boys and girls, and are intended solely for paddling about the harbour.

LETTER XV.

Madison's Island.—Typee War.

The Taeehs, the Happahs, and Shouemes, now made fresh complaints of the insults and aggressions of the Typees; one tribe they had threatened to drive off the land; they had thrown stones at, and otherwise insulted individuals of the other tribes. The Taeehs and Happahs became very solicitous for war, and began to utter loud complaints that (as all the other tribes in the island had formed an alliance with me) they should be tolerated in their insolence, and excused from supplying us as the rest had done. The more distant had now discontinued bringing in their supplies, and the other tribes had fallen off considerably, complaining that we had nearly exhausted all their stock, while the Typees were enjoying abundance. Lead us to the Typees, said they, and we shall be able to furnish you from their valley; you have long threatened them; their insults have been great; you have promised to protect us against them, and yet permit them to offer violence to us; and while you have rendered every other tribe tributary to you, you permit them to triumph with impunity. Our canoes are in readiness, our warriors impatient, and for less provocations, had you not been here, we should have been engaged in hostilities. Let us punish those Typees; bring them on the same terms to which we have agreed, and the whole island will then be at peace, a thing hitherto unknown, but the advantages of which we can readily conceive. These were the sentiments expressed by the chiefs and warriors of the Taeehs and Happahs. Tavee seemed determineed to keep aloof from all quarrels; he was separated from us by the valley of the Typees, and they had it in their power to retort on him at pleasure. He and his people concluded it, therefore, the wisest to

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648 bear their insults, and escape their stones in the best manner they could; not however without complaining occasionally to me on the subject. But they seemed determined to take no active part with us in the war.

Finding that it was absolutely necessary to bring the Typees to terms, or endanger our good understanding with the other tribes, and consequently our own safety, I resolved to endeavour to bring about a negotiation, and to back it with a force sufficient to intimidate them.

We arrived at the Typee landing at sunrise, and were joined by ten war canoes from the Happahs; the Essex Junior soon after arrived and anchored. The tops of all the neighbouring mountains were covered with the Taeeh and Happah warriors, armed with spears, clubs, and slings; the beach was lined with the warriors who came with the canoes, and who joined us from the hills. Our force did not amount to a less number than five thousand men, but not a Typee or any of their dwellings were to be seen; for the whole length of the beach, extending upwards of a quarter of a mile, was a clear level plain, which extended back about one hundred yards. A high and almost impenetrable swampy thicket bordered on this plain, and the only trace we could perceive, which, we were informed, led to the habitations, was a narrow pathway which winded through the swamp. The canoes were all hauled on the beach, the Taeehs on the right, the Happahs on the left, and our four boats in the centre.

We soon came to the place for fording a river; in the thick bushes of the opposite banks of which, the Typees, who were here very numerous, made a bold stand, and showered on us their spears and other missiles. Here our advance was for a few minutes checked, the banks of the river being remarkably steep, but particularly on the side we were, which would render our retreat difficult and dangerous in case of a repulse. The stream was rapid, the water deep, and the fording difficult and hazardous on account of the exposed situation we should be in while crossing. We endeavoured in vain to clear the bushes of the opposite banks with our musketry. The stones and spears flew with augmented numbers. Finding that we could not dislodge them, I directed a volley to be fired, three cheers to be given, and to dash across the river. We soon gained the opposite bank, and continued our march, rendered still more difficult by the underwood, which was here interlaced to that degree, as to make it necessary sometimes to crawl on our hands and knees to get along. We were harassed as usual by the Typees for about a quarter of a mile through a thicket which, at almost any other time, I should have considered impenetrable. On emerging from

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the swamp, we felt new life and spirits; but this joy was of short duration, for on casting up our eyes, we perceived a strong and extensive wall of seven feet in height, raised on an eminence crossing our road, and flanked on each side by an impenetrable thicket. In an instant afterwards we were assailed by such a shower of stones, accompanied by the most horrid yells, as left no doubt in our minds that we had here to encounter their principal strength, and that we should here meet with much resistance in passing this barrier. It fortunately happened, that a tree which afforded me shelter from their stones, enabled me, accompanied by Lieutenant Gamble, and Doctor Hoffman, a very valuable officer, to annoy them as they would raise above the wall to throw at us. These were the only muskets which could be employed to any advantage. Others kept up a scattering fire without effect. Finding we could not dislodge them, I gave orders for pushing on and endeavouring to take it by storm. But some of my men had by this time expended all their cartridges, and there were few who had more than three or four remaining. This discouraging news threw a damp on the spirits of the whole party. Without ammunition our muskets were rendered inferior to the weapons of the Typees, and if we could not advance, there could be no doubt we should be under the necessity of fighting our way back; and to attempt this with our few remaining cartridges, would be hazarding too much. My number was now reduced to nineteen men; there was no officer but myself; the Indians had all deserted me except Mouina; and to add to our critical and dangerous situation, three of the men remaining with me were knocked down with stones. We retreated for a few paces, and in an instant the Indians rushed on us with hideous yells. The first and second which advanced were killed at the distance of a few paces, and those who attempted to carry them off were wounded. This checked them, they abandoned their dead, and precipitately retreated to their fort. 648

Not a moment was now to be lost in gaining the opposite side of the river. Taking advantage of the terror they were thrown into, we marched off with our wounded. Scarcely had we crossed the river before we were attacked with stones. But here they halted, and we returned to the beach much fatigued and harassed with marching and fighting, and with no contemptible opinion of the enemy we had encountered, or the difficulties we should have to surmount in conquering them.

The behaviour of the friendly natives, and particularly the Happahs, after this supposed defeat of my party, convinced me I had now no alternative, but to prove our superiority by a successful attack upon the Typees. It was obvious that the whole of the tribes would join the conquering side, as is always the case with savages,

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648 and I became fully convinced that the safety of my people, as well as the interests of my government, would be compromised by any delay in the renewal of hostilities. Accordingly, the next day I determined to proceed with a force which I believed they could not resist, and selected two hundred men from the Essex, the Essex Junior (which had now arrived,) and from the prizes. I directed boats to be prepared to start with them before daylight next morning, and cautioned every one to be secret as to my intentions, not wishing to be annoyed by the noise and confusion of either of the tribes of Indians, whom we had always found useless to us. In the evening, the boats being leaky and unable to carry the men, I caused the party to be sent on shore, and determined to go by land. We had a fine moonlight night, and I hoped to be down in the Typee valley long before daylight. We had guides which we believed could be depended upon for their knowledge of the road, and supposing we should be unaccompanied by many Indians, calculated by our silence to take them by surprise, and make several prisoners, the possession of which would probably bring them to terms and save the necessity of bloodshed, which I wished to avoid if possible. The Essex's crew composed the main body, the rest being divided into scouting parties, headed by their respective officers. Added to this, I was desirous of impressing them with a high idea of our force, and by this means, terrify them into terms without farther effusion of blood. I accordingly directed my men to assemble on the ridge and to fire a volley; the Typees had not until then seen us, nor had they the least suspicion of our being there. As soon as they heard the report of our muskets, and discovered our numbers, which, with the multitude of Indians of both tribes who had now assembled, was very numerous, they shouted, beat their drums, and blew their war conchs from one end of the valley to the other. And what with the squealing of the hogs, which they now began to catch, the screaming of the women and children, and the yelling of the men, the din was horrible.

After firing our volley which went off better than I expected, we descended, with great difficulty, into the village of the Happahs, and were shown into the public square. Around this place were several vacant houses, which had in all appearance been vacated on our account. In these I quartered my officers and men, assigning to each ship's crew their abode, after which I took possession of the one I had chosen for myself, in front of which the American ensign was hoisted.

When night approached, proper look-outs were placed, and fires made before each house. Those of the tribe of Tayeehs remained with us, the Happahs retired. All not on guard devoted themselves to sleep, and at daylight, next morning, we

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equally divided our ammunition and the line of march was formed. All had put their arms in a good state for service, and all were fresh and vigorous; each being supplied with a small quantity of provisions for the day. 648

On ascending the ridge, where we had passed such a disagreeable night, we halted to take breath, and view, for a few minutes, this delightful valley, which was soon to become a scene of desolation. From the hill we had a distant view of every part, and all appeared equally delightful. The valley was about nine miles in length, and three or four in breadth, surrounded on every part, except the beach, where we formerly landed, by lofty mountains. The upper part was bounded by a precipice of many hundred feet in height, from the top of which a handsome sheet of water was precipitated, and formed a beautiful river, which ran meandering through the valley, and discharged itself at the beach. Villages were scattered here and there, the bread-fruit and cocoa-nut trees flourished luxuriantly and in abundance; plantations laid out in good order, enclosed with stone walls, were in a high state of cultivation, and every thing bespoke industry, abundance, and happiness. Never in my life did I witness a more delightful scene, or experience more repugnancy than I now felt, for the necessity which compelled me to make war against this happy and heroic people.

A large assemblage of Typee warriors were posted on the opposite banks of the river (which glided near the foot of the mountain) and dared us to descend. In their rear was a fortified village, secured by strong stone walls; drums were beating and war conchs were sounding in several parts, and we soon found they were disposed to make every effort to oppose us. I gave orders to descend; Mouina offered himself as our guide, and I directed him to lead us to their principal village. But finding the fatigue of going down the mountain greater than I expected, I gave orders to halt before crossing the river, to give time for the rear to close, which had become much scattered, and that all might rest. As soon as we reached the foot of the mountain we were annoyed by a shower of stones from the bushes, and from behind the stone walls; but as we were also enabled to shelter ourselves behind others, and being short of ammunition, I would not permit any person to fire.—After resting a few minutes, I directed the scouting parties to gain the opposite bank of the river, and followed with the main body. We were greatly annoyed with stones, and before all had crossed, the fortified village was taken without any loss on our side. Their chief warrior and another were killed, and several wounded. They retreated only to stone walls situated on higher grounds, where they continued to sling their stones and throw their spears. Three of my men

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648 were wounded and many of the Typees killed before we dislodged them. Parties were sent out in different directions to scour the woods, and another fort was taken after some resistance; but the party, overpowered by numbers, were compelled to retreat to the main body after keeping possession of it half an hour. We were waiting in the fort first taken for the return of our scouting parties—a multitude of Tayees and Happahs were with us, and many were on the outskirts of the village seeking for plunder. Lieutenant M' Knight had driven a party from a strong wall on the high ground, and had possession of it, when a large body of Typees, which had been lying in ambush, rushed by his fire, and darted into the fort with their spears. The Tayees and Happahs all ran, the Typees approached within pistol shot, but on the first fire retreated precipitately, crossing the fire of Mr. M'Knight's party, and although none fell, we had reason to believe that many were wounded. The spears and stones were flying from the bushes in every direction, and although we killed and wounded in this place great numbers of them, we were satisfied, from the opposition made, that we should have to fight our whole way through the valley.

We continued our march up the valley, and met in our way several beautiful villages, which were set on fire, and at length arrived at their capital, for it deserves the name of one. We had been compelled to fight every inch of ground, as we advanced, and here they made considerable opposition; the place was, however, soon carried, and I very reluctantly set fire to it. The beauty and regularity of this place was such, as to strike every spectator with astonishment, and their grand site, or public square, was far superior to any other we had met with. Numbers of their gods were here destroyed, several large and elegant new war canoes, which had never been used, were burnt in the houses that sheltered them; many of their drums, which they had been compelled to abandon, were thrown into the flames, and our Indians loaded themselves with plunder, after destroying bread-fruit and other trees, and all the young plants they could find.

648 712 We at length came to the formidable fort which checked our career on our first day's enterprize, and although I had witnessed many instances of the great exertion and ingenuity of these islanders, I never had supposed them capable of contriving and erecting a work like this, so well calculated for strength and defence. It formed the segment of a circle, and was about fifty yards in extent, built of large stones, six feet thick at the bottom, and gradually narrowing at the top to give it strength and durability. On the left was a narrow entrance merely sufficient to admit of one person's entering, and serving as a sally-port. But to enter this from the outside, it was necessary to pass directly

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under the wall for one half its length, as an impenetrable thicket prevented the approach to it in any other direction. The wings and rear were equally guarded, and the right was flanked by another fortification of greater magnitude, and equal strength and ingenuity.

On my arrival at the beach, I met Tavee and many of his tribe, together with the chiefs of the Happahs. Tavee was the bearer of a white flag, and several of the same emblems of peace were flying on the different hills around his valley. He was desirous of knowing whether I intended going to their valley, and wished to be informed when he should again bring presents, and what articles he should bring. He inquired if I would still be his friend, and reminded me that I was Temaa Typee, the chief of the valley of Shoueme, and that his name was Tavee. I gave him assurances of my friendship, requested him to return and allay the fears of the women, who, he informed me, were in the utmost terror, apprehensive of an attack from me. The chiefs of the Happahs invited me to return to their valley, assuring me that an abundance of every thing was already provided for us.

When I had reached the summit of the mountain, I stopped to contemplate that valley which, in the morning, we had viewed in all its beauty, the scene of abundance and happiness. A long line of smoking ruins now marked our traces from one end to the other; the opposite hills were covered with the unhappy fugitives, and the whole presented a scene of desolation and horror. Unhappy and heroic people, the victims of your own courage and mistaken pride. While the instruments of your own punishment shed the tears of pity over your misfortunes, thousands of your countrymen (nay, brethren of the same family) triumphed in your distresses!

The day of our return was devoted to rest; a messenger was, however, dispatched to the Typees, informing them I was still willing to make peace, and that I should not allow them to return to their valley until they had come to terms of friendship with us. The messenger, on his return, informed me, that the Typees, on his arrival, were in the utmost consternation; but that my message had diffused the most lively joy among them. There was nothing they desired more than peace, and they would be willing to purchase my friendship on any terms. He informed me that a flag of truce would be sent in next day to know my conditions.

On the arrival of the Typee flag, which was borne by a chief, accompanied by a priest, I informed them that I still insisted on a compliance with the conditions formerly offered them, to wit, an exchange of presents, and peace with myself and the tribes who had allied themselves to me. They readily consented to these

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648 terms, and requested to know the number of hogs I should require, stating that they had lost but few, and should be enabled to supply us abundantly. I told them I should expect from them four hundred, for which they would receive the customary presents in return. These they assured me should be delivered without delay.

CHAPTER XVI.

Madison's Island—Religious Ceremonies, Customs, &c.

177 HAVING now nothing to occupy me but the refitting my ship,
648 which went on with expedition, and the loading the New-Zea-
241 lander with the oil from the Greenwich, Seringapatam, and the Sir Andrew Hammond, I was enabled to make little excursions occasionally into different parts of the valley, and visit the natives at their houses, which was what I had not been enabled to do heretofore, as my various occupations had kept me much confined to our village. On these occasions I always met the most hospitable and friendly reception from the natives of both sexes. Cocoa-nuts, and whatever else they had, were offered me, and I rarely returned home without several little *tie tics* as a token of their regard. I generally took with me seeds of different descriptions, with which I was provided, such as melons, pumpkins, peas, beans, oranges, limes, &c. together with peach stones, wheat and Indian corn, which were planted within the enclosures, in the most suitable places for them, the natives always assisting in pulling up the weeds and clearing the ground for this purpose. The nature of the different kinds of vegetables and fruit that each kind of grain would produce was explained, and they all promised to take the utmost care of them, and prevent the hogs from doing them any injury.

I endeavoured to impress them with an idea of the value of the seeds I was planting, and explained to them the different kinds of fruit they would produce, assuring them of their excellence; and as a farther inducement to attend to their cultivation, I promised them that, on my return, I would give them a whale's tooth for every ripe pumpkin and melon they would bring me. To the chiefs of the distant tribes, to whom I distributed the different kinds of seed, I made the same promise. I also gave them several English hogs of a superior breed, which they were very anxious to procure. I left in charge of Wilson some male and female goats; and as I had a number of young Gallipagos tortoises, I distributed several among the chiefs, and permitted a great many to escape into the bushes and among the grass.

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In one of those excursions, I was led to the chief place of religious ceremony in the valley. It is situated high up the valley of the Havvous, and I regret extremely that I had it not in my power to make a correct drawing of it on the spot, as it far exceeds in splendour every thing of the kind described by Captain Cook, or represented in the plates which accompany his voyage. In a large and handsome grove formed by bread-fruit, cocoa-nut, and toa-trees (the tree of which the spears and war clubs are made) and a variety of other trees with which I am not acquainted, situated at the foot of a steep mountain by the side of a rivulet, and on a platform made after the usual manner, is a deity formed of hard stone, about the common height of a man, but larger proportioned every other way. It is in a squatting posture, and not badly executed. His ears and eyes are large, his mouth wide, his arms and legs short and small; and, on the whole, is such a figure as a person would expect to meet among a people where the art of sculpture is in its infancy. Arranged on each side of him, as well as in the rear and front, are several others, of nearly equal size, formed of the wood of the bread-fruit tree. They are not more perfect in their proportions than the other, and appear to be made on the same model. Probably they are copies, and the stone god may serve as a model of perfection for all the sculptures of the island, as their household gods, their ornaments for the handles of their fans, their stilts, and, in fact every representation of the figure of a man is made on the same plan. To the right and left of those gods are two obelisks, formed very fancifully and neatly of bamboos and the leaves of the palm and cocoa-nut trees interwoven. The whole is handsomely decorated with streamers of white cloth, which give a picturesque and elegant appearance. The obelisks are about thirty-five feet in height, and about the base of them were hung the heads of hogs and tortoises, as I was informed, as offerings to their gods. On the right of this grove, distant only a few paces, were four splendid war canoes, furnished with their outriggers, and decorated with ornaments of human hair, coral shells, &c. with an abundance of white streamers. Their heads were placed towards the mountain, and in the stern of each was a figure of a man with a paddle steering, in full dress, ornamented with plumes, ear-rings made to represent those formed of whales' teeth, and every other ornament of the fashion of the country. 776 532

I believe, from what I have seen and learnt of these people, that their religion is the same as that of the Society and Sandwich Islands; a religion that not only perplexed Captain Cook, but all the learned men who accompanied him, and as may be naturally supposed, has greatly perplexed me. Their priests are their oracles; they are considered but little inferior to their gods; 771

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to some they are greatly superior, and after their death they rank with the chief divinity. Besides the gods at the burying-place, or morai, for so it is called by them, they have their household gods, as well as small gods, which are hung round their necks, generally made of human bones. Others are carved on the handles of their fans, on their stilts, their canes, and more particularly on their war clubs. But these gods are not held in any estimation; they are sold, exchanged, and given away with the same indifference as any other object, and indeed the most precious relic, the skulls and other bones of their relations, are disposed of with equal indifference.

In religion these people are mere children; their morais are their baby-houses, and their gods are their dolls. I have seen Gattanewa with all his sons, and many others, sitting for hours together clapping their hands and singing before a number of little wooden gods laid out in small houses erected for the occasion, and ornamented with strips of cloth. They were such houses as a child would have made, of about two feet long and eighteen inches high, and no less than ten or twelve of them in a cluster, like a small village. By the side of these were several canoes, furnished with their paddles, seines, harpoons, and other fishing apparatus, and round the whole a line was drawn to show that the place was tabooed. Within this line was Gattanewa and others, like overgrown babies, singing and clapping their hands, sometimes laughing and talking, and appearing to give their ceremony no attention.

It remains for me now to say something of their domestic economy, their furniture, utensils, and implements. I have already described their houses, from which it will be seen that their apartments are few, and that however numerous may be the family, they have but one common sleeping place. This is covered with dry grass, on which mats are spread for the chief persons; the servants and others sleep on the grass alone, or on mats if they have them. It has been represented by former voyagers, that the women of this great nation distributed among the South Sea Islands, are not permitted to sit at meals with the men, or allowed to eat pork on any occasion. Those people are an exception; men, women, and children eat together, although each have their messes in separate dishes, and the women are not prohibited from eating pork, except during the existence of taboos. Even then they eat it, if the men are not present, or if they will only have the complaisance to turn away their faces, and not seem to notice them; which they generally do.

Among tribes not tabooed I have seen men and women eating pork together, which was the case at Lewis's Bay, as I before mentioned. The men and women are both remarkably fond of

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The men and women are both remarkably fond of pork, and from their desire to eat it one would suppose that it was an article of great rarity and scarcity among them, as in fact it is. For although the island abounds in hogs, the natives seldom kill them for the use of their families, but keep them for their feasts; and, on such occasions, they will frequently kill five or six hundred at a time. If a relation die, they have a feast on the occasion; and they will save their hogs for years, in order to make their feast abundant, in which consists its chief splendour.

When a marriage takes place, they also have a feast, and in this consists the whole ceremony. The union is not binding, and the parties are at liberty to separate when they no longer like each other, provided they have had no children. The girls are seldom married before they are nineteen or twenty years of age, and their licentious life prevents them from having children before that period; they therefore preserve their beauty to an advanced age. Before marriage they are at liberty to indulge themselves with whom they please, but after marriage the right of disposing of them remains with the husband. The women, different from those of almost every other Indian nation, are not subjected to any laborious work. Their occupations are wholly domestic; to them belongs the manufacturing of cloth, also the care of the house and children. The men cultivate the ground, catch fish, build canoes and houses, and protect their families; they are all artificers, and as they have but few wants, they are perfect in the knowledge necessary to supply them. To be sure there are certain professional trades, which they are not all so perfect in, such as tattooing, and the manufacturing of ornaments for the ears; for those objects there are men who devote their whole attention to render themselves perfect. There are also professed barbers, and their doctors are, in some measure, professional men. Their furniture consists of mats of a superior workmanship, calabashes, baskets, kava cups, formed of the cocoa-nut, and cradles for their children, hollowed out of a log, and made with great neatness, some small chests, also hollowed out of a solid piece, with covers to them, wooden bowls, and stands, calculated to hang different objects on, so contrived that the rats cannot get on them. Their plumes and other articles of value, which would otherwise be injured by the rats, are suspended in baskets from the roofs of their houses, by lines passing through the bottom of an inverted calabash, to prevent those animals from descending them. Agricultural implements consist only of sharp stakes for digging the ground; those for fishing consist of the net, bone and wooden harpoons, the rod and line, and fish-hooks formed of mother-of-pearl, of which, as well as of the bone and wooden harpoons, particular descriptions may be necessary.

They shave their heads, or rather their barbers shave them,

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302 They shave their heads, or rather their barbers shave them, with a shark's tooth, or shells, but now most commonly with a piece of iron hoop ground down to so sharp an edge as to remove the hair without giving much pain. The beard of the young men, and the hair under the arms of both men and women, is plucked out by means of shells, and there are certain other parts of the body where the females pay as little respect to the works of nature. The females at times, on what occasion I do not know, shave their heads close; but I am induced to believe such occasions are rare, as some wear their hair long, some cut short, and some cropped close, while others are close shaved. They have such varieties in wearing their hair, that I could not discover any fashion which seemed to prevail over the others, except among the young men, to which class it seemed wholly confined. Their custom is to put it up in two knots, one on each side of the head, and they are secured with white strips of cloth, with a degree of neatness and taste which might defy the art of our best head-dressers to equal. The old men wear it sometimes cut short, sometimes the head is shaved, and they occasionally have their heads entirely shaved, except one lock on the crown, which is worn loose or put up in a knot. But this latter mode of wearing the hair is only adopted by them when they have a solemn vow, as to revenge the death of some near relation, &c. In such case the lock is never cut off until they have fulfilled their promise. Besides the shark's tooth and iron hoop razors, they make use of a brand of fire to singe off, and shells as tweezers to pluck out the beard and hair on different parts of the body.

304 Tattooing is performed by means of a machine made of bone, something like a comb, with the teeth only on one side. The points of the teeth are rubbed with a black paint, made of burnt [386] cocoa-nut shell ground to powder, and mixed with water. This is struck into the flesh by means of a heavy piece of wood, which serves the purpose of a hammer. The operation is extremely painful, and streams of blood follow every blow, yet pride induces them to bear this torture, and they even suffer themselves to be tied down while it is performing, in order that their agony may not interrupt the operator. The men commence tattooing as soon as they are able to bear the pain; generally at the age of eighteen or nineteen, and are rarely completely tattooed until they arrive at the age of thirty-five. The women begin about the same age; but have only their legs, arms, and hands tattooed, which is done with extraordinary neatness and delicacy. Some slight lines are drawn across their lips. It is also the practice with some to have the inside of their lips tattooed, but the object of this ornament I could never find out, as it is never seen unless they turn out their lips to show it. Every tribe in the island, I observed, was tattooed after a different fashion, and I was in-

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formed that every line had its meaning, and gave to the bearer certain privileges at their feasts. This practice of tattooing sometimes occasions sores which fester, and are several weeks before they heal; it however never produces any serious consequences, or leaves any scars behind. 304

Their implements for the manufacture of cloths consist only of a beater and a smooth log. They are both of that kind of hard wood of which the war clubs are made. The beater is about eighteen inches in length, one end of which is rounded for the handle, the rest is squared, and slightly grooved the length of the square. The whole operation of making the cloth consists in beating the bark out on the log to the size required, keeping it wet and gently stretched with one hand, while the other is employed with the beater. This employment is left to the old women, who will make three outer garments or cahoos in the course of a day. The cloth is remarkably neat and regular, nearly as strong as fine cotton or linen, but will not bear washing more than once. It is worn about a week before washing; after being washed it is beat out again to give them a gloss and strength. Thus a woman, with moderate labour, will in one day make for herself outer garments to last her six weeks. If the garment should be torn in wearing, or by any accident, it is only necessary to wet the edges of the rent, and gently beat the parts together. They are entirely unacquainted with the use of the needle; this simple mode of repairing their dresses does not require it, nor is it requisite in their formation, as each part of their clothing consists of square pieces. 287 296

Their coffins are dug out of a solid piece of white wood, in the manner of a trough; the size is just sufficient to cram the body in, and it is polished and otherwise finished in a style which proves they pay great respect to the remains of their friends. When a person dies, the body is deposited in a coffin, and a stage erected, either in a house vacated for the purpose, in which the coffin is placed, or a small house of sufficient size to contain the coffin is built in front of a *tabbooed* house, on the platform of stones, in which the coffin is deposited. The former is practised with the bodies of women, the latter with those of men; guardians are appointed to sleep near and protect them. When the flesh is mouldered from the bones, they are, as I have been informed, carefully cleansed: some are kept for relics, and some are deposited in the morais. 764

Their fans, of which they are very careful, are made with surprising neatness, and consist of a curious piece of mat work, of a semi-circular form, attached to a handle, generally representing four figures of their gods, two above and two below, squatting back to back. The fans are made of a stiff kind of grass, or 293

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293 perhaps the palmetto leaf, and the handles either of sandal wood, toe, ivory, or human bones, neatly carved into figures of their gods. These fans are held in high estimation, and they take much pains in preserving them clean, whitening them from time to time with chalk, or some other similar substance.

CHAPTER XVII.

Fruit—Departure from the Island.

177 241 Pine apples, of an inferior quality, for the want of proper cultivation, and the castor-oil bean, are to be found on the island. The first is confined to a few tabbooed spots in the valley of Tieuhoy, the latter grows in the most flourishing manner, and in the greatest abundance. These two plants were introduced, as 797 Wilson informed me, by an English missionary, who, about five or six years ago, remained a short time here with a view of converting the natives to Christianity. I could not learn that he had any success in his undertaking; if, however, he had while he remained, all traces of it were completely worn off when I arrived. It seems he first endeavoured to convert Gattanewa's wife, as being the most intelligent woman on the island. She appeared to have a perfect recollection of some conversations he had with her on religion, through the medium of Wilson, and among other things, related to me, that he had informed her that our God was the only God that every one should worship; that he made the island of Nooaheevah, and had sent down his Son to let us know that he was the true and only God. He ridiculed their gods as blocks, and stones, and rags, which, said Taiea-taiaa was not right, for we did not ridicule his God, who, if he wished us to be convinced that we should worship only him, would also send his Son to instruct us. We would not kill him, as did the tribe of which the missionary informed me; we would thank him for his good intentions, and give him, as we gave the missionary, shelter and food while he remained among us. Our gods supply us with bread-fruit and cocoa-nuts, bananas and tarra in abundance; we are perfectly contented, and we feel satisfied there is no other such island to be found as Nooaheevah, nor a valley more happy than the valley of Tieuhoy. You who reside in the moon come to get the produce of our island; why would you visit us, if your own gods and your own island could supply all your wants? The gods of white men, we believe, are greater than our gods, because white men are themselves superior to us. The gods of white men were intended for them alone. The gods of Nooaheevah 829 were intended solely for us. I must here remark that these people are fully pursuaded that we reside in the moon, and that we

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owe the fairness of our skin entirely to the colour of that luminary. They are sensible that England and America are two distinct countries, or rather islands, or *valleys* situated in the same island; and they were astonished, that while the two *tribes* were at war we should suffer our prisoners to live. 829

No people are more strongly attached to their soil than the natives of Nooaheevah; no persuasions whatever, no offers of reward (not even of whales' teeth) can induce them to leave their beloved island, their friends, and relations. And the only times that I ever discovered anger strongly marked on their countenances, was when, for my amusement, I proposed to their children or brothers to take them to America. Indeed I should have been glad that one or two of their young men would have consented to go with me, if I had been certain of having it in my power to return them to their native island. But the apprehension that this might not be the case, prevented my being so solicitous as I otherwise should have been. It is true, they have not the same aversion to leaving their island to search for other lands. But they are taught by traditions that those are not the countries of white men, they are islands abounding in bread-fruit, cocoa-nuts, tarra, kava, and such other productions as are to them in higher estimation than any other; they are the lands belonging to the great nation of which they make a part, who speak the same language, with slight variations, have the same religion and customs, use the same arms and ornaments, and are disseminated among the innumerable islands scattered about the Pacific Ocean. A Nooaheevan, a Sandwich islander, an Otaheitan, and a New Zealander, are all of the same nation, and their language and appearance do not differ so much as those of the people of the different counties of England. 186

It has been seen by the traditionary accounts given me by Gattanewa, that Oatáia and Ovanova his wife came from an island called Vavao (somewhere below Nooaheevah) and peopled this island. It is said he brought with him a variety of plants, and that his forty children, with the exception of one, (Po, or night,) were named after those plants. Among the group of the Friendly Islands is a fine island called Vavao, which produces every thing in common with Tongataboo, and the other islands of the group; the productions of which differ little from those of Nooaheevah. 173

On the 9th of December, I had all my provisions, wood, and water on board, my decks filled with hogs, and a most abundant supply of cocoa-nuts and bananas, with which we had been furnished by the liberality of our Nooaheevan friends, who had reserved for us a stock of dried cocoa-nuts, suitable for taking to sea, and calculated for keeping three or four months. 648

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648 The prizes, Seringapatam, Sir Andrew Hammond, and Greenwich, were safely moored under the fort, and placed under charge of Lieutenant Gamble, of the marines, who, with Midshipman Feltus and twenty-one men, volunteered to remain with them until my return, or until they could receive further orders from me. In my orders to Lieutenant Gamble, I exhorted him to pay every regard to the most friendly intercourse with the natives, and to endeavour to introduce among them the cultivation of seeds of different kinds, which I left with him. My views in leaving him with these vessels were to secure the means of repairing my ships in case of an action on the coast. And to avoid his being unnecessarily detained here, I gave him orders to leave the island in five and a half months from the time of my departure, if he should not hear of me before the expiration of that period.

Shortly after leaving the port, a circumstance took place which caused me much sorrow. The Otaheitan I had on board had received a blow from the boatswain's mate, the first probably which he had ever received, as his gentle disposition, his activity, and desire to give satisfaction, had endeared him to every person in the ship. Tamaha was ever lively and cheerful, constantly at work during working hours, and after the work was over, his chief employment was in amusing the crew by dancing after the manner of his own country, or in imitating the dancers, and the exercise of ours; he was with all a favourite. Tamaha could not bear the shame of a blow; he shed a torrent of tears, and declared that no one should strike him again. We were about twenty miles from the land, night was coming on, and it was blowing fresh with a considerable sea. Tamaha jumped overboad undiscovered, and was seen no more. Whether he took with him an oar, or small spar, to buoy himself up; whether he hoped to reach the shore; or whether he determined to put an end to his existence, I cannot pretend to say; the distance, however, was so great, and the sea so rough, that I cannot entertain a hope of his surviving. His loss was greatly lamented by us all, and his melancholy fate caused a general dejection.*

[pp. 119t. end not processed.]

* He, however, reached the Island, after swimming and floating two nights and a day.